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For the Daughters of Hawaii

By Anna M. Paris.

The Story of Umi

For four centuries, the name of Umi has been immortalized in verse and legend. His deeds of valor have been the theme of many marvelous tales, yet divested of the supernatural, in the simple outline of his life we find sufficient romance to inspire both story teller and bard.

The son of Liloa, king of Hawaii, but without rank on his mother's side, he was brought up by her in ignorance of his claim to royalty, and had reached the age of sixteen when, seizing a propitious moment, she suddenly revealed to him the secret which was thereafter to control his destiny in a remarkable manner. Investing him at the same time with the royal pledges, long concealed, given her by Liloa—the red malo—the whale's tooth ornament—the yellow lei—she urged him to lose no time in making himself known to the king. Though the news came like a thunder bolt out of a clear sky, Umi hesitated not a moment.

The palace at Waipio was surrounded by guards and priests, and death was the penalty for crossing, even the outer enclosure. Regardless of all barriers, however, he boldly made his way through the kapu line amid cries of death from all sides, and before the awe struck attendants could prevent him, entered the presence of the king. Liloa, asleep at the time, under his mantle of red and yellow feathers, he, without ceremony, lifted the mantle and awakened him. "Who art thou?" said the haughty Liloa. "I am Umi, thy son," replied the youth, displaying at the same time the proofs of his statement. These at once were recognized by Liloa and, from what we know of his character, he also was not slow to recognize, in the fearless bearing of the youth before him, a son after his own heart. He lost no time in giving him his rightful place as prince, second only in rank to Hakau his lawful successor.

But Umi had yet to prove his mettle as son of a king! The cruel and treacherous Hakau succeeding his father, soon became jealous of this brother, who was a favorite with all classes and as much beloved as he himself was feared and hated. To the proud spirit of Umi, life at the court became intolerable and flinging aside his princely authority and estate, he retired with a few faithful friends to Laupahoehoe, where, devoting himself, to bird catching and other simple industries of the time, he lived a life of great simplicity.

But his identity could not long be concealed. There were those who had known him at Waipio and his bearing was ever that of a king. He soon had a following. Tradition tells us that among his devoted adherents at this time was the warrior giant, Makalelele, one who could pluck fruit from the tallest coconut trees as he walked along, and whose presence in an army was equivalent to a host. To him, it was said, Umi owed many of his subsequent victories. But the life of this chief needs no legendary embellishment. He knew how to bide his time, and was equal to the occasion when it came. Following him to his retreat was the noted high priest Kaleioku, his father's counselor, who took every opportunity to urge upon the peasant prince the necessity of freeing the people and himself from the rule of the tyrant, Hakau. It became known also that this king was seeking the life of Umi through his emissaries, and with his father's coun-

selors urging him forward, with the priest predicting his success and with an army eager to fight in his cause, he at length resolved to strike the fatal blow.

Descending unexpectedly upon Hakau, it is said that the two brothers met face to face. Umi, famed for his athletic skill, wrested from Hakau, the uplifted javelin and was in turn about to strike, when the high priest interposed. "Let this be a sacrifice," said he, "in the name of the gods I slay him." Thus fell the tyrant and with his death the authority of Umi was unquestioned.

Great was the rejoicing over the new king, and success attended his efforts in uniting nearly all of the rival elements in the different districts of Hawaii. On one of these powerful factions in Kona, however, headed by a chief notorious for his wickedness and cruelty, Umi openly declared war. The two leaders met, with their armies, on the high plain between the three great mountains of Hawaii. Umi was hard beset at first, but the fates were with him at the end. To celebrate his victory and narrow escape on this occasion, he caused six stone pyramids to be erected, one for each island district, while a seventh one was built by his officers for Umi himself. In the center of these unique piles he built a temple, nearly one hundred feet long by seventy feet wide, of which only a portion today remains. Yet this ruin, desecrated by the goat herd and marred by the hand of time, retains a weird individuality. Its very atmosphere seems to voice the spirit of the past, when the solitary plain teemed with human life, and when from the once sacred enclosure, the gods issued their inexorable decrees! Here, with Mauna Loa, Mauna Kea, and Hualalai standing guard, like faithful sentinels, Umi made his headquarters for many years, and he has been called, "King of the Mountains."

It was said that he preferred living in remote places, because of the outrages committed, in those days, by royal retainers, or, to use his own words, "That the robberies of his attendants might not cause the tears of the people to flow."

Umi's marriage to the daughter of the king of Maui, was followed by a conquest of that island, in the cause of an exiled chief, her brother. Landing at Hana, with a fleet of war canoes, he was successful in this as in other undertakings, and history tells us, that owing to him, Maui enjoyed a long season of prosperity, under the rule of the reinstated chief, Kiha a Piilani.

His religious zeal expressed itself in the building of several heiaus; besides the one in Kona, distinctly known as "The Temple of Umi," and the remains of a paved road, built by him, can still be seen at the southern end of the island. Everywhere men were employed in cutting stone, and in the ruins of today—in the large compact blocks of lava laid without cement, we still see, despite imperfect instruments, how enduring was the work of his time. Some of the stones cut by Umi, were afterwards used in the building of the large church at Kailua, the first church built at the islands, where Rev. Mr. Thurston preached for more than fifty years.

Beginning his long reign in the fifteenth century, when the power of the priesthood was absolute, when deeds of violence on the part of those in

authority went unrebuked, the country prospered under his beneficent rule. He united the qualities of a popular leader, with an earnest desire for the welfare of the people. Apart from the religious practices of the time with their revolting rites, we find no blot on his name of tyrannous greed or wanton cruelty.

There have been great souls in every age, those who, lighting on dark times, have groped their way towards the light. By these great ones enthusiasms are kindled, hearts stirred, and ideals uplifted. Judging Umi by the times in which he lived, he stands alone—a lofty figure among his contemporaries. Let his place be among the great chiefs of Hawaii.

GOOD OPINION OF ISLAND TOBACCO

Some time ago C. R. Blacow, pioneer tobacco planter on the Island of Hawaii, sent to Bremen samples of the leaf grown in Hamakua. Bremen is to tobacco what Manchester is to cotton in the matter of reckoning values, and the opinion of the dealers there is of value. The return was received a few days ago, the information coming through Messrs. H. Hackfeld & Co.

The Bremen tobacco authorities state that there is no doubt that a favorable market can be found there for Hawaiian tobaccos, especially for the more promising grades. They say, also, that to obtain the best results the tobaccos should be well sorted and leaves of the same size should be packed together, as the returns will be better than if the sizes are mixed and in uneven grades.

Attention is drawn to the fact that the tobaccos can not be marketed under the names of Cuba, Havana, Sumatra, etc., if an exporting business is to be done. It would be well to name the tobaccos so as to show their Hawaiian origin. The experts invite a shipment of the tobaccos and guarantee their best attention to it in every way.

The report in detail on the samples sent to Bremen is as follows: The type samples forwarded indicate throughout a good result, although the leaf at places is somewhat flat and not porous enough. The burning qualities are in many instances lacking somewhat, but no definite opinion can be given regarding this, as well as the quality, on account of the unfinished condition of the tobaccos submitted.

Our opinion as to the various types is as follows: Sample No. 1—An elegant product. Both of the fermented leaf samples represent a wrapper of rare fineness, which, provided the tobacco materializes to the extent promised by the sample, will prove to be of very high value.

The heavy filler is also of a good but strong quality, and will make a suitable and good binder.

The sample marked "Unfermented" is of less quality and somewhat irregular in growth, also flat, and may be suitable to like purposes as the seed leaf.

Sample No. 2—Shows good quality; suitable for wrapper, in spite of the rather small-sized leaf. However, this kind, especially the "filler," is mixed with leaves which could not serve as wrapper; besides, this tobacco possesses not the elegance of Sample No. 1.

Sample No. 3—A better quality than Sample No. 2, but suitable only as binder, like the seed leaf.

Sample No. 4—Of little value, flat and rather narrow. Serviceable only as binder or wrapper for cheap manufacture.

Sample No. 5—Sample shows a well-grown, round and pulpy leaf, good in quality, but colors would hardly permit its use for wrapper of better grades. We regret that we can not consider, in our above opinion, a main factor, i. e., the burning qualities, and wish to emphasize that the apparent excellent qualities of these tobaccos can only be pronounced such if the finished article comes up to the requirements in regard to the burning qualities.

Mr. Blacow had charge of the government tobacco experiment station in Hamakua, about two miles from Pauilo, and at an elevation of eighteen hundred feet. The place was near the Louissons' and was considered about the average soil of the district. With his son, he visited the place daily and gave the plants the most careful attention. When here a few weeks ago he expressed himself as satisfied with the experiment, but was in darkness as to how far the government would proceed in the further development of the new product among diversified industries in this Territory. He believes tobacco can be grown here, and the character of the leaf will, in his opinion, be equal to that of the best grown in Cuba. The Sumatra grade of leaf is excellent.

SUPPLEMENTAL DISTRIBUTION

A supplemental distribution account of the estate of Frances E. Hobron was filed in the Circuit Court yesterday on behalf of T. W. Hobron. In filing his final account lately an error of \$5.25 was made, a charge of \$12 having been made when only \$6.75 had actually been paid out. This left \$5.25 still to be distributed among the three persons entitled, and receipts for \$1.75 from each for a respective share were filed.

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The roaring surf bombards our coast,
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A BUST OF DR. MOORE.

By Sculptor Joseph Rosenstein. Exhibited at the Kilohana Art League Exhibit.